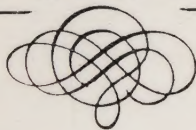


THE

BUD FAMILY

1881



BUD
2

3rd Edition
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Reprinted for the

BUDD FAMILY

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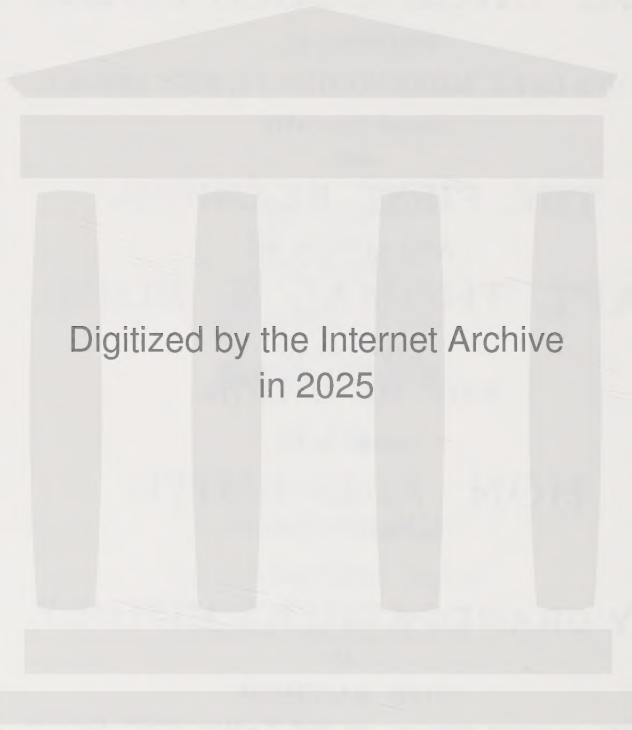
THE BUDD FAMILY,
ADDRESS OF
COL. ENOS GOBLE BUDD,
DELIVERED AT
BUDD'S LAKE, MORRIS COUNTY, NEW JERSEY,
AUGUST 14TH, 1878,
—AT—
THE FIRST RE-UNION.
AND LETTER OF
CAPT. THOMAS S. BUDD.
MINUTES OF
THE RE-UNION.

ADDRESS OF
HON. A. C. SMITH,
SEPTEMBER 8, 1880.
—AND—
MY GRANDFATHER'S HISTORY,
—BY—
THE AUTHOR.

IN ALL, A BRIEF HISTORY OF THE FAMILY FROM FRANCE,
NORMANDY, ENGLAND AND AMERICA, SINCE 1620, AND
BRANCHES, AS FAR AS POSSIBLE, DOWN TO
THE PRESENT GENERATION. WITH
BLANK LEAVES FOR INDIVIDUAL
FAMILY ADDITIONS.

PRESS OF F. W. SONNEBORN, No. 10 WARREN ST., NEW YORK.

1881



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ADDRESS OF
COL. ENOS GOBLE BUDD,
DELIVERED AT
THE FIRST REUNION OF THE BUDD FAMILY,
AT
BUDDS' LAKE, MORRIS CO., N. J.
AUGUST 14, 1878.

Relatives and Friends:

Owing to a want of interest by those who should be interested, the history of families have come down to us surrounded by many uncertainties and imperfections. Even Biblical history, starting from believed source of origin to chronicle connecting links from Adam to Abraham, and to continue the history of his children, as the Jewish race, lost connecting links in the diversified progress of this people. and classified them as being peculiar, superior and under the guidance of *the Creator*, if they were circumcised in masculine individuality and obeyed the tenets as Jews.

It may seem presumptuous to claim that the Budd family has a very ancient origin. But statistical facts and definitions of English from translation, prove that the name has origin from "bud" to increase into beauty and fragrance, and grow into good fruit, and fruitfulness,

and as "buds" must have existed in the garden of Eden, to bring forth fruit, and the fruit thus grown, and eaten by Adam and Eve, gives the combinations of the name a force, which has ever influenced the race of Adam from the beginning.—

It is therefore very natural that we find the name in prominence among the Asiatic races, the Mongolians and the Hindoos as well as among the most enlightened nations of the World.

Buddhist has a power of influence, and Buddaism controls millions, in what now seems to us religious fanaticism.

In the early days of the Franks and Gaelic races and the formation of Normandy and the French Empire, Jean Budd, a baron of influence took an active part, his descendants held positions of political and religious influence, and were possessors of wealth, and in some one of the political and religious strifes for which the Norman and the French people are noted in history, three of the Budd brothers took up the cause of the then weak side in the defence of freedom and religious liberty. Their relatives with their forces in power crushed this abortive effort, and persecutions commenced. They, to save their heads from being taken off by the battle-axe of the executioner, escaped to Normandy, and with William the Conquror landed successfully

with their families in England. (Extract from sermon on the early settlers of Chester, by Rev. L. I. Stoutburgh) *Says*: "So closely were they pursued that they left their candles burning to deceive their persecutors who were watching their homes."

In Normandy and England they breathed freer, and after a time recovered losses, taking a part in the relations of the Government and progressive pursuits. Their children married and intermarried on this island and on the continent, and according to information from different sources, one Thomas Budd or John Budd, married the sister of a subsequent occupant of the throne, and became a prominent minister in the Church of England. They had a number of children who, as they grew up were fond of adventure, activity and change. *John Budd* the elder, and *Joseph Budd* came to this country about the year 1632.

On the records of London, is Joseph Budd's name, aged 15, sailed for New England.

They arrived at New Haven, and John Budd's name occurs on the records of New Haven in 1639 as one of the first planters of that place, (New Haven Col. Rec. vol. 1-7-425). He subsequently removed to Southold Long Island, from whence he removed to Rye, Westchester County, New York, in 1661, In 1663. John Budd was deputy from Rye, to the General Court of Connecticut. He was the first

proprietor of Apawquamus, or Budd's Neck, purchased of the native Sachem Shamarocke and other Indians. This original conveyance is on the records of Westchester county, dated Nov. 8, 1661, and was so large a grant of land, that the other proprietors of Rye were jealous, and they petitioned the General Court assembled at Hartford, (Now Conn.) not to confirm; but John Budd's influence was such that he retained his purchase. He married a Kathlene Brown, and left two sons, *John Budd* and *Joseph Budd*. His will dated 13th October, 1669, bequeaths to his son John, all his portion of the mills on Blind Brook, and to Joseph all of Budd's Neck. *Joseph Budd's* influence with the Crown, obtained a patent, dated the 20th of February, 1695, but owing to deficiencies in the boundary line between New York and Connecticut, the courts refused to act on this patent, and it was not until 1720 confirmed under the great Seal of the Province of New York. The patenttees then, *Joseph Budd*, *Joseph Hought*, and *Daniel Purdy*, they yielding therefor yearly to the Governor on the fast day of the blessed Virgin Mary, the annual rent of one pound, nineteen shillings, this was under the reign of George the 1st.

John Budd the 2d, and issue appears to have moved to other localities, except Elisha, born 1705, married Ann Lyon. Their children were Jonathan, James, Merriam and Sarah, (who

married *Daniel Purdy*). Ann and *Phoebe Joseph* the proprietor of Budd's Neck married a Sarah,— and had John, who married Mary Strang, by whom he had Daniel, who married Mary Purdy, and moved to Chester, N. J., Gilbert, M. D., John who left a son John, and Mary, who married Gilbert Theal. Joseph Budd married his second wife and left children, Joseph, Nicholas, Underhill, Ann and Sarah. Underhill became proprietor of Budd's Neck, was born April 29, 1708, married Sarah Fowler their children Col. Gilbert and daughters, or their descendants can refer to the records of Westchester county, and history, by Robert Bolton, Jr., from whom some of these extracts are taken. Jonathan and James Budd branched off.

I have not been able to trace the descendants of *Joseph Budd*, who sailed for New England from London in 1635, if any, they are, no doubt, more or less scattered. According to the history handed down by our forefathers Thomas Budd, the third brother of pioneers of the name came to this country after John and Joseph. In the biographical notices of New Jersey Medical Men, by Stephen Wickes, M. D., sent me by John C. Budd, of Belleville. Thomas Budd is the father of the Burlington N. J. Budds, he was rector of Martosh Parish, Somersetshire, England. He renounced his benefice and became a minister among

"Friends" about the year 1657. His son Thomas, who owned a share of proprietary in West Jersey, arrived in Burlington, N. J., in 1668. After remaining a few years he returned to London for his family, with whom he came again to Burlington in 1678. There came with him his brothers, William, John and James, with their families, except that of the latter, amounting to some twenty-five souls in all. Being men of sterling integrity and good business habits, they soon engaged in pursuits of industry which insured to them good profits, and they were enabled to locate lands and hold a sufficiency of them during life, to leave their children large tracts for their future enjoyment.

John Budd, one of the brothers, early after his arrival at Burlington, removed to Philadelphia and engaged in mercantile pursuits. At his death, prior to 1738, he left sons, Samuel, John and George.

James Budd resided in Burlington, was a member of the Colonial Assembly in 1668. He was drowned in the Delaware at Burlington, 1692; was unmarried.

William Budd settled in the county of Burlington which, at that period, was of indefinite extent, and was a large locator of lands in that county. Although one of the early pioneers his name stands less conspicuous in the early history than that of his brother, from the fact

of his not associating in public affairs of the Colony. He died 1722, aged 73. His sons were, William, Thomas, John, James; daughters, Susannah, Ann, Mary and Sarah.

Thomas Budd, the elder of these four brothers, held many important trusts in the Province. When the first form of government was established by the Proprietors, he was selected, with others, to assist the Governor to establish a code of laws suitable to the maintenance of order. He entered into mercantile business in Burlington and continued there until 1690, when he too removed to Philadelphia and continued his business as a merchant till his death, in 1697. His will bears date Sept. 9, 1697, wherein he bequeaths to his sons, John and Thomas, and to his daughters, Mary and Rose, leaving his eldest son, John, and his widow, Susannah, executors. *John*, his eldest son, removed into what is now Hunterdon Co. soon after his father's death, no doubt taking offence at not having, as the eldest son, (under the laws of England), more of the estate of his father, the executorship of which he renounced after his mother, according to the will, had sold enough property to pay the debts and legacies of Thomas Budd, then John commenced to sell (and I think he gave many leases for 99 years) the residue while he lived in both Hunterdon and Morris and Sussex Counties, where lands to a large amount had been locat-

ed. His, John's will, is dated September 6, 1749, in which he speaks of being very old. He left children, John, Thomas, William, Berne, Susan, Catharine. He was the progenitor of the East Jersey, Morris County Budds (only of his descendants). Judge William Budd, his brother, who remained a resident of Burlington and who, with Ann, his wife, are the progenitors of the Burlington Co. Budds, died about 1722, in the 73d year of his age. He gave a large tract of land to one Ford, near Morristown. His children were, William, Thomas, John, James, Susannah and Ann. William died in 1723, soon after his father. His third son was David, who was the father of Daniel Budd, who was born January 5, 1751, and died in Schoharie, N. Y., March 15, 1815. Thomas, second son of William, born 1686, died 1742; married Rebecca Langstaff. They had nine children, John, Thomas, Ann, Elizabeth, Rachel, James, George, Levi and Sarah.

Thomas born 1710, died 1757, married Rebecca Atkinson, issue Stacy, Joseph, Elizabeth and Rachel.

Dr. Stacey Budd married Sarah Monroe in 1762, died 1804.

Rachel married Wm. Bradford, whose son was Wm. Bradford, the Atty. General of the U. S. under George Washington's administration.

Dr. Stacey Budd had a son Dr. Benjamin Stacey Budd, who also had a son Dr. Benj. Stacey Budd, Jr.

NOTE.—There is now living in Burlington a Doctor A. E. Budd, who is a son of Casper Budd who came to this country from Prussia, Germany, and settled in Gloucester Co., N. J., when a young man. He married a Prussian lady after settling here."

NOTE.—"*This branch* of the family of Budds *coming to Burlington* were "Friends," and though persecuted in England for their religious belief, some of them here, renounced Quakerism for Episcopacy, and at the present time many are Episcopalians and Methodists."

The children of John Budd, whose will is dated Sept. 6, 1749, became separated by their adventurous inclinations. John and Thomas and Catharine went to Charleston, S. C., before the revolutionary war. They married: Catharine marrying a Gilcrist, and the descendants of John are the Budds of the South. Thomas was not married but blown up with a U. S. privateer, of which he was Surgeon. William went back to England. Susan married a Stewart, and her children were the settlers of Stewartsville, N. J. Berne married and his children were John, William, David and Sarah.

John Budd became a doctor, and was well known in his day. He closed up the patri-

monial leases on lands of Hunterdon and Morris Cos. His children by his first wife were Dorte Berne, John, Vincent, Vaste, Caroline, Mary, Phebe and Amanda. By his second wife Eliza and Sarah.

Dr. Berne Budd married and lived in New York, and had David, Dr. Berne, Dr. Charles and Lizzie. David married and had William, ——— and Hester. Dr. Berne married Kate Galladuet. Dr. Charles married Mary Pennell [is dead,] and Lizzie married Dr. Galladuet and left children.

John Budd married Charlotte Ward and lived and died at Chatham, had John C., Thomas D., Annabelle, Rossibie, Israel, Helen, Mary E., and Frank M. John C. married Ann Warren and had Lizzie, Julia, Sarah, Marie, John and Thomas. Thomas D. married and had Louisa, Kattie, Rosette and Charley, live in St. Louis. Annabelle not married. Rossibie lives in Chicago. Israel married Lizzie Crane, has Russel and Alfred, live in Chatham. Helen married Wm. Gibby, atty. at law, and has Willie, Leroy, Hubert, Helen, Percy and Eleazer, live in Princeton, the rest are not married. *Vincent Budd* married and had four children, Thomas and others. Vaste Budd married and had one daughter, Caroline Budd; Israel Dickenson married and has David and Berne, live at Chatham. *Mary Budd* married John Mecker and

had John, Sarah, Henrietta and another. (Phebe married a Tryon and moved West.) *Amanda Budd* married Ambrose Bruen, and had Louis, Carter and John; Eliza married Dr. Marsh and had Albert and John. Sarah Budd married George Severn. *William Budd*, brother of the old Doctor, married, but I have no record of his children; neither of David and Sallie.

From all the records we have been able to examine, and the family relationship as handed down to us, we find that John Budd, elder step-brother of Underhill, who was in his day proprietor of Budd's Neck in Rye, Westchester Co., New York, whose father was Joseph, first patentee from the Crown of this land, and son of the John Budd the first, original purchaser from the Indian Shamarocke, was the father of Daniel Budd who married Mary Purdy, a descendant of Samuel Purdy, one of the first settlers of Rye aforementioned.

Daniel Budd was born July 27, 1722, and married Mary Purdy when quite young. His father, John, came with him from Rye, N. Y., to Chester, N. J., and purchased the old Budd farm near Black River, in the present township of Chester, this county. His father died at his daughter's, Mrs. Horton, near Chester, N. J., and Daniel commenced his married life in the new settlement. Extract from Rev. L. I. Stoutenburgh's sermon places the time about

1740 in referring to the early settlers of Chester, at that time called Roxiticus.

This farm was formerly owned by the Culvers, or Carvers and Drakes, both persons coming from Rye, and was deeded by Mr. Drake to Daniel Budd in 1742. He was a long time assessor of the township of Roxiticus and a Captain in the Reserves of the Revolutionary war. During his absence on one occasion on duty, his house was burned down, supposed to be the work of some revengeful Tories. Here the Indians at that time had their lodges, and their burial ground, and other marks are still traceable.

Mary Purdy Budd died August 5, 1801, and Daniel Budd, her husband, died Dec. 24, 1806. Their children were, John, William, Elizabeth, Joseph, Abigail and Daniel.

William Budd was one of the pioneer settlers of Western Pennsylvania, where many of his descendants now live and scattered to other localities. Elizabeth married a John Stark, one of the first settlers of the Valley of Flanders, and after his death she married a Hardending, one of the first settlers on Seneca Lake, N. Y. Abigail married a Gilbert Young; her descendants also moved West.

Joseph Budd married and lived and died in Chester township, and had, Gilbert, Isabella, Isaac and Daniel. He was a Captain in the war of 1812, and commanded his company at

Sandy Hook and other places of defence. Gilbert, his eldest son, is still living at Chester, his native place, and his children are, Joseph, John, William, Daniel, Isaac, Gilbert, Mary and Isabella, Laura and others, most of whom married and are living with their children, a rising generation at this time.

Isabella Budd married John R. Swayze, and had Catharine, John, Mary and Joseph. John Swayze, their son, an enterprising farmer, married a Miss Ming—children, Frederick and two daughters. Mary married John M. Stark.

Isaac Budd married Kattie Hopkins, and had William Monroe, Ann and Samuel. He moved to Canada. *Wm. Monroc Budd*, his eldest son, married Mary Wellhouse in Ohio; they now live in Chester, a public citizen and manufacturer, engaged in the enterprises of the town; their children are, Lizzie Daniel, Purdy, Frank W. and George W.

Daniel Budd married Mary Hunt, of Sussex Co. He was a major and colonel in the State Guard—several years a state senator from Morris and at the head of many enterprises. He lived and died in Chester, leaving children living at this time. Ann married John Evans, a mining engineer. Joseph, a merchant of Chester, also married——, and Hattie still living with her mother, Mrs. Mary Budd, all living in the town which was built up by the enterprise of their father.

Daniel Budd, the youngest son of Daniel the first of Chester, married and lived on the old homestead. He had one son, Stephen, and a daughter, Mary. Mary married Captain Samuel Leek; died leaving no living issue.

Stephen Budd married, and now owns the old plantation his grandfather first settled on. He has made it his home for many years, and has given me many items of interest of his early forefathers, and the first settlers of Roxiticus. John Budd, (the first son of Daniel Budd, who emigrated from Rye, N. Y.) was born April 5th, 1762, in the town of Roxiticus, changed to Roxbury, now Chester, on the old plantation. He entered the continental service under Gen. Washington, at the age of 16. Had charge of a battery when the British were advancing on Springfield, and kept the enemy in check until the militia gathered in force, which was about the time the red-coats, (as he called them) made a charge on his guns, and seeing he could not save them, he ordered his horses cut loose, and under their fire, and shouts of Yankee cusses to halt, made good his retreat. The militia having gathered, the British got the worst of the fight and the guns he recovered. At the battle of Monmouth he took part on that hot day, and was a colonel, having charge of many important trusts. At the close of the war he married Julianor Dicker-

son, at the next door to his father's house, she was born Nov. 22, 1761. They immediately moved up to this place on horse-back, following Indian trails, (the tribe then had their lodges on a cleared spot in the field to the rear of this hotel) he located on the north-east side of the Lake then called by the Indians Kaukauaning, signifying talking waters, on account of the reverberating echoes of sound which at intervals is musical in the air. Here the red men met to hold their council talk in the Spring and Fall when the waters were echoing with the sound of the wild fowl. Col. John had purchased a greater part of the Redding Survey, which covered two-thirds of the water, the lands to the northwest, northeast and southeast, including the grounds we are occupying this day. Here was room for enterprise, he opened roads and cleared fields. Their church was at Chester, where they frequently went on foot in time for service. The Caskeys, Kinnans, Dorlings, Salmons, Stephens, Sharps and Kinneys, Batsons and others had commenced settlement on this mountain then, or about same time, and the Wills and Sayers in the valley near Stanhope. John Budd and Julianor had Abigail, March 26, 1786; Hannah, Jan. 30, 1778; Abraham Dickerson, Feb. 10, 1790; Daniel Purdy, April 22, 1792; Elizabeth, Sep. 2, 1794; John, Oct. 11, 1796; Julianor, Feb, 26, 1799, and Mahlon, Feb. 29, 1802.

They died in the home they had made, on the shores of the lake which takes their name, at ripe old age; and I find on the tomb-stones in the Mount Olive grave-yard the following: "Col. John Budd, died June 8th, 1845, aged 83 years, 2 months, 3 days; Julianor Budd, wife of Col. John Budd, died Aug. 18, 1850, aged 88 years, 8 months, 26 days."

Abigail Budd married John Kinnan, near Budd's Lake; they moved to what is now Schuyler Co., N. Y. (North Hector), on Seneca Lake, and had Joel H., William, Thomas, Julia, John Budd and Adeline. (Joel H. married; lives at Farmersville, N. Y., and now has John, Charles and Lizzie.) (William (dead) married and left Abigail, Julia and Carrie, now in Watkins, N. Y.) (Thomas, dead.) Julia married a brother of Spafford Dickinson (dead); had Amelia, and she married Mr. Winterstine; live at Farmersville, N. Y. John Budd Kinnan, married; has Hattie and Abigail, lives at North Hector, N. Y. Adeline married Hart Grinnipe; has 4 children; lives at Elmira, N. Y.

Hannah Budd married Ralph Hunt, of Sussex Co., N. J.; lived and died near Hunt's mills, leaving John Budd, Theodore F., Adeline and Abigail. Adeline married Miller Hager, (a brother of U. S. John Hager, of California) who now lives at German Valley; has two children; one daughter married a Mr. Welsh,

son of John C. Welsh; the other daughter at home with her mother. Abigail married Charles Harden, an enterprising farmer and public citizen, now living in Chester; their children are of this generation, highly educated, and John a graduate of Princeton College. John Budd, Theodore F. and Julia live on the old Hunt farm in Sussex County. John Budd and Theodore F. are both married and are enterprising farmers.

Daniel Purdy Budd moved to North Hector on the shores of Seneca Lake, N. Y.; married Elizabeth Curry (still living) and had John Curry. Oliver, Julia, Caroline and Abigail. (Oliver is dead.) John married and has Daniel Purdy, Elizabeth and John. Curry married and has two daughters (married Dorlands), Oliver and Burt. Julia married a Sayre, and has Jennie and others. Caroline married a Foster, and has Julia, Budd and others. Abigail married Emmet Hull, and has Belle and Sallie. All of which are at this time living around Seneca Lake, with one exception.

Elizabeth Budd married Joshua Coleman of Chester, removed near the Seneca Lake, N. Y. 1815, they had Abraham, Mills, Mahlon, John, Elijah, Charles, Daniel Purdy, Elizabeth and Sarah R.— Mahlon Coleman married a Miss Townsend, and has Martha, George and Helen, lives at Townsendville, N. Y. Elizabeth

married Peter Ditmars, and has Jennie, Libbie, Curry, George, Daniel and Frank, they now live near Lodi, N. Y., Sarah Rebecca, married Swarthouse, have Maggie and Frank, and live on Seneca Lake, Elijah and Charles are married, and live near Seneca Lake. Abraham Budd, Mills, Daniel, Purdy and John Budd, children of Joshua Coleman, moved to Lowell, Dodge County, Wis.

Mahlon Budd, married Effie Fancher, moved on the lands near Seneca Lake, N. Y., where he now lives, well advanced in years, had Daniel Purdy, Julia, John, Isabella, Abraham D., Mahlen, Frank and Henry.

Daniel Purdy married Belle Curry, and lives at North Hector, N. Y. Julia married Carl Hager, and lives at Watkins, N. Y. John married and is also at Watkins. Isabella married Andrew Cornell, and lives on part of the home farm. Abraham D., Mahlen, Frank and Henry are living near Seneca Lake, Henry is a Doctor.

Julianor Budd married Richard Salmon; lived at Drakesville, this county, had Charles, Mercy and Abraham Dickerson. Charles moved to northern Iowa, and is married. Mercy married Jeremiah Baker, a public spirited citizen, and owner of Hotel and Summer resort, and now lives at Drakesville, they have Charles A., Salmon, Adeline, Sylvester and Minnie. Charles A. married a Miss Trimmer,

and is now assessor and R. R. official. Abraham Dickerson married Miss Lane, messenger, lives at Drakesville, is proprietor of Summer Hotel, and farmer, and has Edward, Julia, (who married a Mr. Valentine, merchant of Chicago) and Charles and others.

John Budd married Sarah Drake, lived and died on part of Col. John's homestead, and had Elizabeth, who married George W. Stephens, and had Sarah and Julia, living now near here. Julia who married Hon. J. M. Sharp, who had John B., married Louise Green, died leaving Willie and Jessie Sharp, their home is now in Morristown.

Amanda married Hiram Hulse, a merchant and postmaster of McCainsville, their children are John Budd, and Jonah, at home. Mahlon a large farmer and dairyman, married Maggie Hunt, they live near Hunt's mills, and have George, Sallie and Jesse.

John D., an enterprising manufacturer, farmer and public citizen, married Martha Salmon, and now lives on the homestead of his fathers, being a part of the old survey of this place. Their children are Charles, Louis, Minnie, Julia, John, Annie, Mattie, Lorella and Ada A.

Sylvanus D., a merchant, and formerly postmaster, and School superintendent, married Maggie Coleman, died, Maggie Drake 2d, their children are, Mamie and Sallie, he has a

grant of his father's lands, and lives at Stanhope.

Abraham D. Budd, the first son of Col. John, married Margaret F. Goble and lived at the old place with his father, and had John S., William H., Whitfield H., Enos G., Abraham D., Phebe E. and Margaret E. John S. married Martha Wilson, and now lives on the Goble farm in Sussex County, their children, Maggie and John living with them. William H., a pioneer, Indian scout and soldier, and farmer, went to Wisconsin, and then to Minnesota, where he now lives at Fairmont, Martin County, married and has children. Whitfield H. graduated at Lafayette College, married Jennie Hathaway, was Professor of Languages and Mathematics, died near Baton Rouge, La., buried in old family ground at Mount Olive. Phebe E. married Mahlon D. Pruden, and lives at Peach Orchard, Schuyler County, N. Y. Their children are Maud, Addie and Edward. She and Edward are now dead. Enos G., Abraham D., and Margaret E. are at this time living with their mother on the old homestead at Budd's Lake. Abraham D. Budd, a farmer and public-spirited man, and Margaret E., engaged in the duties of her surroundings.

Since the above their mother has died and is buried at Mount Olive.

I have found Budds in Delaware and in Vir-

ginia, and other localities. There is on Puget Sound, Washington Territory, an inlet named after a Budd. In St. Louis, Joseph K. Budd lived, who was at one time a prominent banker. From what source of the family he descended they probably can trace.

Joseph Budd, who formerly owned Lodi, East Newark, and his descendants and others scattered, and I have not been able to gain any information from. There is not a doubt but that the many now scattered over our country can trace their origin to these original sources, and if they all, and their different branch descendents, could be assembled together in one grand reunion they would represent much of the ability, progress, enterprise and wealth of our land.

After compiling the foregoing, I find most of the following in Charles W. Baird's History of Rye, Westchester County, New York, from 1660 to 1870: Rye "is a French word, meaning the sea shore, taken from Latin "ripa"—the bank of a stream, and it was named after the town of Rye situated at the mouth of the river Rother, southeastern coast of England. Edward the Confessor, in the middle of the eleventh century, gave this town to the abbot and monks of Fecamp, a town on the opposite coast in Normandy, near Brittany, I think. Henry III. took it again, and it was often in the hands of the French and English, and a general place of landing of French refugees.

John Budd, the largest landholder and one of the first settlers of Rye, Westchester Co., N. Y., who bought of the Indian Shamarocke all of Apawquamus or Budd's Neck, and who was deputy and Lieut. of the High Court of the King in the colony of Connecticut, was connected with the Browns, the Purdys and Estranges or Strang by marriage and progeny, and in improvement of Rye was among the first. He was born in England, was one of the First planters of New Haven in 1639, and continued there ten years. In 1653 he was deputy to the general court from Southold. He then returned to England on a visit—was Lieutenant at Southold until 1660. He then, or before, made his purchase of the Indians in Rye. A number of young men always followed him, and he drew some of the best settlers to unite and help improve with him. Mr. Budd married Katherine ———. He died 1670 (M. 3., Hartford, vol. 1, 425, contains his will.)

The history of the family, as handed down to me by Col. John Budd, of Budd's Lake, N. J., names Katherine Brown as the wife of John Budd the first, who bought Budd's Neck, in Rye, N. Y., and that they were married in England (he thought in the town of Rye), and her relatives came to this country before or at the same time and were related to the King. And from Mr. Baird's and other history I find

this family of Browns was a younger branch of the Browns of Beechworth, in the County of Kent, England, founded by Sir Anthony Brown, who was created a Knight of the Bath at the coronation of Richard II. He left issue two sons, Sir Richard Brown, his heir, and Stephen Brown, Lord Mayor of London in 1439. Sir Robert Brown living *temp.* Henry V. was father of Sir Thomas Browne, Treasurer of the household of Henry VI. and Sheriff of Kent in 1441 and 1460. Thomas Brown, Esq., of Rye, County of Sussex, England, emigrated to Concord, Mass., in 1632, from whence he removed to Cambridge. His sons were Thomas of Rye, who died 1694, and Hachaliah of Rye. Hence it appears that Katharine Brown was a relative of Thomas Brown, Esq., and a descendant by marriage of Henry V., and also related to Charles I. Her marriage to John Budd the first took place in England. In his quarrel with other settlers of Rye about the purchase of Budd's Neck, John Budd held it through the influence of the Crown, and it was afterward confirmed to his descendants.

John Budd 1st, of Southold, left two sons, John and Joseph, and two daughters, Judith, (who married John Ogden first, and second Francis Brown), and Jane, who married Joseph Horton. By his will, dated Oct. 13th, 1669, he gave his son John part of the mill on Blind

Brook, and his son Joseph the Apawquamus land or Budd's Neck. [Town of Southold, L. I., by C. B. Moore, N. Y., 1868.]

I. John Budd, 2d, born in England, 1620, married Mary ——. After his father's death he confirmed the grants which he made to various persons. He returned to Southold and died November 5, 1684. His brother-in-law, Joseph Horton, succeeded him in the ownership of the mill on Blind Brook. (Indexes of Southold, L. I.) He had John and Joseph, Mary, Maud, Niccols, first; second, Christopher Youngs. Hannah married Jonathan Hart, Sarah married Benjamin Conkling, Ann married Benjamin Horton. By his will he gave his land in Southold to John, and that in Westchester County to his son Joseph and daughter Hannah.

II. Joseph Budd, second son of John Budd, who emigrated from England to New Haven, then to Southold and to Rye, was known as Captain Budd in 1700; he was a prominent officer 1701. Justice of the Peace 1710-16 and from 1720-22. In 1720 he obtained a patent for the tract purchased by his father and known as Budd's Neck. He had married Sarah ——, and died 1722. The children were John, Joseph, Elisha, Underhill.

III. 1. John Budd, son of Joseph, is mentioned in the records of Rye from 1720 to 1745. He inherited the estate on Budd's Neck,

which he sold in 1745, mostly to Peter Jay. In 1753 John Budd, late of Rye, now of Roxboro, Morris County, N. J., sold the remaining parcel of land on Budd's Neck. He married Mary, daughter of Daniel Strang. Their children were Daniel, Elijah, Hannah, who married Hacheliah Purdy, Mary, who married Caleb Horton, Joseph, John, Underhill, Sally, married Thos. Sawyer, Gilbert and Abigail.

2. Joseph, son of Joseph Budd, married Ann ———. Children, Joseph, Nicholas, Underhill, Ann, Sarah, married John Que, of Dutchess.

3. Elisha, son of Joseph Budd, married Ann Lyon. In 1753 lived at White Plains. Children, Jonathan, James, Marian, May, Jacob, Maynard, Sarah, mar. Hezekiah Purdy, Ann, married a Mr. Brown, and Phebe.

4. Underhill, son of Joseph Budd, born 1705, died 1765. He married Sarah Fowler. Children, Tamar, Gilbert and Mary.

IV. Daniel Budd, eldest son of John Budd, (who married Mary Strang), married Mary Purdy. He removed to the western part of the State. (This Daniel Budd moved to Roxboro, Morris Co., N. J., with his father, and settled near the village of Chester).

2. Elijah Budd married Ursula Sine.

3. Joseph Budd married a Budd. Children, Shabad, John and May.

4. John Budd removed to Kentucky.

5. Underhill never married.

6. Gilbert Budd was for thirty years a surgeon in the British navy.

7. Tamar, daughter of Underhill Budd, married Ebenezer Haviland, M. D. Their children were Gilbert B., Esther, Sarah B., Horatio G. and Ophelia, born 1776.

Gilbert Budd, son of Underhill Budd, married Sarah Amelia Theal; he was a Colonel commanding his regiment at Bedford in 1778; he died Sept. 7, 1813; he had twin daughters, Sarah and Ophelia, born July 22, 1781.

VI. Shabad, son of Joseph Budd, had no children.

2. John, son of Joseph, died 1869; sons, John J. and Seeley R.

3. Mary Budd, daughter of Joseph, married Joseph Budd; their son Daniel is now living in Rye.

Esther, daughter of Tamar Budd and Dr. Ebenezer Haviland, married Wm. Coleman, founder of the *Evening Post*, New York; he died July 13, 1829.

5. Sarah, daughter of Col. Gilbert Budd, is dead. Her twin sister Ophelia was living August, 1870, in New Rochelle, in her ninetyeth year, still possessing the faculties of her clear and cultivated mind.

Daniel L'Estrange was born in the city of Paris in France. He and Charlotte his wife, a daughter of Francis Hubert, being Protest-

ants, they were compelled to make their escape in 1685, in the time of Louis XIV., when the Catholics were persecuting the Protestants. His relation was such that on his arrival in London, James, the Duke of York, then King of Great Britain, made him Lieutenant, commanding in his own guard. In 1688 the King gave him leave to come to this country. He, with his family, landed in New York, moved to New Rochelle and thence to Rye. His name was changed to Daniel Strange, was Justice of the Peace in 1690. He died 1707; his wife, Charlotte, died 1722. Their children were Daniel, Henry, Gabriel, *Mary*, Charlotte, Penelope and Lucy. The name finally was spelled Strang, and they married in the families around them. Mary Strang married John Budd, who came to Roxboro, Morris County, New Jersey, and she was the mother of Daniel Budd, who settled near the village of Chester after marrying Mary Purdy in Rye, N. Y. She was the grandmother of Col. John Budd, of Budd's Lake, William Budd, who moved to Western Pennsylvania, Elizabeth, Capt. Joseph Budd, Abigail and Daniel Budd, of Chester, N. J.

Hence the recitals of their hair-breadth escapes and their relationship in France and England has been handed down with history at the fireside from generation to generation.

JOHN BUDD.

It is claimed or presumed by Mr. Charles W. Baird in his interesting records of Rye, Westchester County, N. Y., that the town of Rye was named in honor to Thomas and Hacheliah Brown, sons of Sir Thomas Browne, of Rye, England. In this he overlooks the influence and energy of Lieut. John Budd, who was also from Rye, England, having married Katherine Brown, a descending relative of Sir Anthony Brown, the founder of the Montague family, and Henry V. of England. Lieut. John Budd was also a man of means, and put up the first building on the mainland (his mill opposite Manusong Island), which had been named by Peter Disbrow, Hastings. Lieut. Budd was an interested purchaser in all the lands, besides Apawquammus or Budd's Neck, and was deputy to the General Court at Hartford, Connecticut, and of course controlled the changing of the name from Hastings to Rye, though he had Vowles to do it, he followed the next years. At the time of Charles the Second's restoration he did not sign the

petition dated Hastings, July 26, 1662, petitioning allegiance with Peter Disbrow and others. Neither did he sign the agreement with Disbrow and others, stating that those who would not sign, there would be no land for them on Reningoe Neck, though the title was made to him as one of the four purchasers. Nevertheless John Budd was chosen their first Deputy, March 26, 1663, to the General Court.

Richard Vowles was Lieut. Budd's assistant.

It was through Lieut. Budd that Thomas and Hacheliah Browne and others came to this little settlement in 1664. The Island settlement was named Hastings, and Reningoe Neck settlements were called Rye.

In May 11, 1665, the General Court of Connecticut, passed an act merging both into the town of Rye. This was the commencement of dissensions, and was justly attributed to Lieut. John Budd; and Peter Disbrow and others made complaint that he held too much land in his own name, but Lieut. John Budd was still Deputy to the General Court, he represented 1663 and 1664. In 1665 he was the means of sending Richard Vowles, and followed him in 1666, 1667 and 1668. Were he not the author of the name of Rye, and preferred Hastings instead, with his influence at the General Court he could have had the name changed, but he did not move

in the matter until the Brownes and his other friends had got in the settlement in numbers to sustain him. Therefore it was without a doubt that the name of Rye, Westchester County, New York, was given by Lieut. John Budd, the largest purchaser of lands from the Indians in those days. And that the Brownes and many others in this settlement landed with him in Boston, Mass., all coming from Rye and Hastings, Sussex County, England in 1632.

COPY OF LETTER FROM
THOMAS S. BUDD,
COMMISSION AND SHIPPING MERCHANT,
15 BOYCE'S WHARF.

Charleston, S. C., Nov. 12, 1879.

MR. E. G. BUDD,

Budd's Lake, Morris Co., N. J.

Dear Sir:

Your respected favor of the 8th inst. is to hand. I will give you all the information of the Budds of South Carolina, and you can cut out as much as will suit the history of the Budd family.

It appears that the King of England donated to John and Thomas Budd a portion of the State of New Jersey, called "The Budd Valley." The two brothers came to America, leaving their eldest brother William in, or near London. John Budd settled in New Jersey, and Thomas Budd came to South Carolina. My grandfather was Dr. John Budd, his brother Thomas Budd was blown up in the "Randolf" while engaging a British frigate during the war of the Revolution—leaving no issue. My

father, John Shivers Budd, was a rice planter, near Georgetown, S. C., married Abigail Cook, their children, John, Hester and William, have departed this life.

I was born February 14, 1800. Two months after my father's death, my mother removed to this city, and soon after my father's death, my brother William died in Florida, leaving several children, all now dead, except John Budd and Elizabeth Smith (widow). My brother William was a merchant, and was unsuccessful, and moved to Florida, I was a successful mariner, commanding sail vessels for ten years, and steam boats and steam ships for ten years, and then went into business with my son, T. G. Budd, under the firm of T. S. & T. G. Budd, were very successful until "Rebellion," when we were ruined by failures of our Philadelphia and New York friends, who could not pay our bills on them for cotton and rice.

I remember when I was about 19, our family contributed and sued to get possession of the "Budd Valley." The Supreme Court of New Jersey, decided in our favor, and commissioners were appointed and empowered to sell the lands, and give titles to those who occupied the farms.

The commissioners sold and collected some amount of money, and then the "Anti Renters" ran them off, so they placed the funds in the Supreme Court of N. J., and were discharged;

after a while our family here obtained about \$150 each.

I suppose you are aware of some lawyer in Philadelphia stating that William Budd, the eldest son, had left a large estate to the heirs at law, and offered to go to London and look up the will, provided each of the heirs would give him \$150 to pay his expenses to look it up at Doctor's Commons, and 10% of all that was recovered, but a friend had a search at Doctor's Commons where all wills are deposited, and none could be found.

I married Caroline P. Elfe, the 27th January, 1824, had eleven children; she and ten of her offspring are no more; only my daughter Maria Cogdell Budd is left to comfort me in my old age.

When your contemplated history is completed, would like a copy. My eyesight is much impaired.

Respectfully yours, &c.,

THOMAS S. BUDD.

NOTE.—“The Budd Valley, is now the German Valley of Morris County, N. J., and the aged writer's ancestors were related to the Burlington County Budds. The lands spoken of had been leased by a Budd for 99 years, I think.”—E. G. B.

MINUTES OF
THE BUDD FAMILY RE-UNION,
ORGANIZED AT
BUDD'S LAKE, MORRIS COUNTY, NEW JERSEY,
AUGUST 14TH, 1878.

Considering the social and reciprocal benefits, and holding together in emulating progress the family and the generating influences connected therewith, to a greater degree of excellency and attainments in good works, as descendants of worthy fore-fathers and mothers, sustained under the continued blessings of the All-Wise and beneficent Creator.

The Budd Family, and the different branches thereof, have resolved by their concurrence to hold re-unions, and hand down to their posterity historical relations of their predecessors.

Therefore at an impromptu notice of request by Wm. M. Budd, and Mary his wife, Jeremiah Baker, and Mercy his wife, Chas. Hardin and Abigail his wife, Hiram Hulse, and Amanda his wife, Gilbert Budd, Mary Budd wife of Col. Daniel Budd, Adeline Hager, John D. Budd, and Martha his wife, Abraham D. Budd,

Enos G. Budd, John C. Budd and family, Israel Budd and wife, Mary Budd, daughter of John Budd, of Chatham, Jesse M. Sharp, and others. They have gathered together this day, August 14, 1878, in this grove of the Forest House, Budd's Lake, Morris County, New Jersey, where together with their friends after partaking of bountiful refreshments, accompanied by appropriate music, they organized by electing Wm. M. Budd of Chester, Chairman, Sylvanus D. Budd and Enos G. Budd, Secretaries. The chair appointed Chas. Hardin, John D. Budd, S. Israel Budd, Abraham D. Budd and Sylvanus D. Budd, committee of finance and arrangements, after which Enos G. Budd was introduced as the orator of the day, and he gave the historical statistics of the family preceding, and from Jean or John Budd, a Baron of influence in the early days of the formation of the French Empire, their flight from France on account of political and religious persecutions, the emigration from England of John Budd, and Joseph Budd, to New England in 1632-5, and Thomas Budd at Burlington, N. J., in 1661, followed by others of the family in 1668, and their descendants down to where each family can trace their origin at this time.

Rev. L. I. Stoutenburgh followed with appropriate remarks, stating his researches of the family, and the members of the Congre-

gational Church, of Chester, of which he was Pastor, to ascertain origin of his congregation. Many of whom having been persecuted as Huguenots during the dark days of France, and forced to flee to England, and from thence to these wilderness lands.

NOTE.—Mr. Horton married Mary Budd, of Rye, Westchester Co., N. Y. Daniel Budd, her brother, married a Strange, (formerly L'Estrange) they were among the first to settle at Chester, and John Budd their father, finally sold out at Rye, Westchester Co., N. Y., and died with his daughter, Mrs. Horton, in Chester, N. J.

Rev. E. W. Stoddard, spake of the beauty and necessity of family re-unions, and of the great object which every one should seek in making, and noting down their histories, and the histories of their families, so that their posterity might learn that their ancestors were worthy of their emulation.

Rev. Samuel Sproul, eulogized the enterprising spirit of the family, and commended particularly the importance of following their footsteps in early marriages.

Rev. O. H. P. Deyo, made a neat impromptu on the Salmon's catching the Budd's, and becoming a part thereof, and the Sharp's sharpest move was in plucking a Budd in its budding bloom.

Rev. L. I. Stoutenburg, closed with prayer, after which a permanent committee of the whole was organized, Wm. M. Budd, chairman, Chas. Hardin, John D. Budd, S. Israel Budd, John C. Budd, Abraham D. Budd, Sylvanus Budd, and Enos Goble Budd, and others. John D. Budd was made Treasurer, and Sylvanus D. Budd, and Enos Goble Budd, Secretaries.

It was resolved, that our next Re-union be left to the committee to decide when and where it shall take place, and that every member of the family gather all statistics possible for re-union and recording purposes.

SYLVANUS D. BUDD, Noting Secretay.

ENOS G. BUDD, Rec. and Cor. Secretary.
Budd's Lake, Morris Co., N. J.

August 14th, 1878.

Pursuant to call by the Secretary, a meeting of the committee was held at the residence of Mr. and Mrs. Wm. Monroe Budd, in Chester, present, "Hiram Hulse and Amanda his wife, Jeremiah Baker and Mercy his wife, Chas. Hardin and Abigail his wife, Mrs. Adeline Hager, Gilbert Budd, Joseph Budd, John D. Budd, and Enos G. Budd and others. When it was decided, and the Secretary was instructed to give due notice thereof," that the second annual Re-union will be held at Budd's Lake, August 27. Therefore the following was pub-

lished in New York and Philadelphia Journals, and noticed by our county and state editors, viz: "The second annual re-union of the Budd family and branches thereof, will take place in the grove of the Forest House, Budd's Lake, N. J., August 27, 1879, but if stormy the next fair day. Stages will meet trains at Stanhope, D. L. & W. R. R., M. & E. Div.

By order of committee,

ENOS G. BUDD, Secretary.

Budd's Lake, August, 5, 1879."

August 27, 1879.

In compliance with foregoing notice, a very large assemblage of relatives and friends have come together. Refreshments having been bountifully supplied, the chairman, Wm. M. Budd, introduced the Rev. D. Fox, of Flanders, who invoked the Divine blessing.

SECRETARY'S REPORT.

Since my last report, Aug. 14, 1878, I have endeavored to obtain more accurate statistics of our family and its various branches, and have settled by the records of official authority, and by the conveyances of real estate, the regular line of descent from Rye, Sussex Co., England, in 1632, to Hartford, Connecticut, Southold, L. I., and Rye, Westchester Co., New York, and later to Philadelphia, Pa., and to Burlington, Burlington Co., N. J.

Previous to 1600 the family had branched by marriage, into the Montagues, Brownes, and Nevils, and is traceable to the early history of England, Normandy and France.

In this country they have representatives in most every state. Many of them, have been in communication with, and all take an interest in their family and its history, but owing to the great distance it is not practicable to meet on any one occasion.

A brief history I have written, which, with some revisions will be ready for publication.

In this State they have been large landholders, and located much land in Morris and Sussex Counties, after their surveying large tracts in Burlington and Mercer Counties.

Washington's Headquarters at Morristown, was given to one of the Ford family by Judge Wm. Budd, in consideration of improving the same, and Sussex County was named after old Sussex County in England.

The township of Montague, in Sussex County, was named in honor to Lord Montague, and Warwick, above in New York, in honor to the Earl of Warwick, commonly called the King maker of England, who was a Nevil, and Lord Montague a Browne. They were cousins, to a John Budd, (before the John who came to this country.) All three fell in one of the hard fought battles between the Red and White

Rose followers, to settle the Crown rulers of England.

As Creation continues to branch off, so will families, which in the earlier period of time left their history as handed down from father to son. Much of this history is like romance, but as it is conceded that truth is akin to fiction, we accept the past, and in these social re-unions, should make it objective to preserve and hand down to posterity records which will encourage emulating efforts.

ENOS G. BUDD, Secretary.

Address of welcome by Sylvanus D. Budd, of Newark, N. J., late of Budd's Lake, in which after referring to the early reminiscences of associations, a brief welcome was extended to all to join in the sociable occasion, after which, Rev. Samuel Sproul, of Mt. Olive Baptist Church, spoke of the pleasure and benefits of re-unions, both here on Earth and in Heaven.

Rev. D. Fox, of Flanders Presbyterian Church, made remarks on the honorable positions of families, and the necessity of encouraging emulation by fraternal re-unions.

* Rev. L. I. Stoutenburg, of Schooley's Mountain Seminary, gave an address on the Budd family and their diversified branches, making reference to the honorable positions of service in France, England and this country, various

members thereof had filled, and urging the necessity of preserving the reports of ancestry, for the encouragement by emulating efforts of posterity to honorable action and brave deeds.

Music followed, and benediction by the Rev. Samuel Sproul, after which, the members from the different states, counties and localities, together with their friends and visitors joined in the sociable festivities of the occasion in harmony and happy intercourse, blended with mirth, good humor and past reminiscences. Adjourned, subject to call of Committee and Secretary.

ENOS G. BUDD, Secretary.

Budd's Lake, Morris Co., N. J.

August 27, 1879.

The following notice was mailed to the committee and others.

Budd's Lake, August 9, 1880.

Cousins:

You are requested to meet with the committee at Mr. and Mrs. Hiram Hulse's, McCainsville, on Friday, August 13, at 3 P.M. to make arrangements for our annual Pic-Nic.

ENOS G. BUDD, Secretary.

In accordance with the above, we met at Mr. and Mrs. Hiram Hulse's, August 13th, represented from Chester, by By Mrs. Chas. Hardin, and son John Hardin. Drakesville,

by Jeremiah Baker and wife. Budd's Lake, by John D. Budd and Enos G. Budd.

It was resolved that we hold our annual Pic-Nic at Budd's Lake, on Wednesday, Sept. 8th, 1880.

The following committee of arrangements Jeremiah Baker, Hiram Hulse, Wm. M. Budd, Chas. Hardin, A. D. Salmon, John D. Budd, A. D. Budd and Enos G. Budd.

Adjourned for refreshments.

ENOS G. BUDD, Secretary.

In pursuance of the foregoing, the Budd family, their relatives and friends met together this Sept. 8th, 1880, in the grove at Forest House, Budd's Lake, Morris Co., N. J., to the number of one thousand or more, and after enjoying the good eatables carefully provided by the Ladies, to the fullest extent for the stomach sake, the gathering was called together by the Secretary, and Sylvanus D. Budd called to preside.

Rev. Mr. Millington, of the Drakesville Baptist Church, opened by eloquent prayer, and after music by Hackettstown Band, the chairman introduced to the great concourse, Hon. A. C. Smith, of Dover, the orator of the occasion.

The orator introduced himself as follows :

LADIES AND GENTLEMEN.

We are met to-day in pleasant social inter-

course out of regard to a name well known in in our county, associated with its history and prosperity for many years, and which in the diffusion of the family during those years, embraces many of our worthy and substantial citizens.

Occasions like this bring the past and present together, and thereby add to our satisfaction. Though our lives span but three score years and ten, in the vast expanse of eternity, yet we may associate ourselves with the characters and events of centuries ago through the pages of history as if they had formed part of our life's experience, and our thoughts and sympathies are quickened to-day, not only by what we see and hear, but by all the events which past years bring to our mind through the pages of your family annals, which point with just pride and interest in ancestral history, and we are not unworthy the citizens of a land where titled aristocracy is unknown, and where there is no nobility, but that which rests on character. Family re-unions, such as this serve many good purposes, even though there be but a portion of the scattered relatives, who may thus observe the yearly social gathering.

The restless adventurous spirit which prevails in our day, united with independence of thought, and freedom of action in the aims and pursuits of life, tend in a great and growing country like ours, to the separation of families

and the gradual decline in that commendable pride of family name and history, which cannot but be regretted.

Two hundred and forty-eight years ago John Budd, the Adam of your family in this country, arrived at Boston, and to-day his descendants, always keeping abreast with the march of civilization, are found in almost every State of the Union, gradually losing sight of each other in the increasing multitude of population, as masses of foam are broken up and disappear in mid-ocean. Under a political system like ours, in theory at least, all men are declared to be created equal; we are disposed to think as Juliet, when musing over her love for Romeo, that there is nothing in a name, and family history receives less attention than in those lands where inherited titles are handed down.

It must be remarked, however, that this custom of family re-union is year by year growing in popularity.

It is well that it is so. As citizens, we revere the memory, and idolize the characters of the early founders of our Republic. In the mellow radiance of the past, their failings and peculiarities are lost to view, while their heroic deeds are crowned with luminous glory. Thus, in measure it is with us to-day, Names of hallowed memory and deep veneration are recalled on this occasion, Fancy lingers around

those places where their peaceful lives were spent.

The ancestral home, strong and massive, built to defy the destroying hand of time, is full of the memories of your fore-fathers.

The family Bible upon whose records are written the brief but eloquent story of family history. Marking the beginning, and recording the end of each loved life, which suggests, rather than speaks of the joys and sorrows, affections and ambitions of family life, becomes one of the most precious heir-looms. Every article of household use, every piece of quaint and old-fashioned china, every ancient manuscript, letter or book, which has survived the changes and vicissitudes of time, are cherished with an affectionate regard, while each added year enhances their intrinsic value.

These re-unions have in them something more than the mere enjoyment of social intercourse, and mutual entertainment, pleasant as we all find them. I will not allude to the mercenary motive of preserving the family history for the purpose of being prepared to prove your title to the estate of somebody who has died in a foreign land, leaving his fortune to distant heirs in this country, who trace up their genealogy, only to find that no such person had died, and if he has, he was not a millionaire, or they are not entitled to the fortune.

Any of us will say from what we have observed, that such ventures, the lawyers for the heirs generally get the money, and the heirs get disgusted. But these meetings do cement more strongly the ties of families, strengthen the bonds of union between those of a common ancestor, and teach us to honor and revere our parents; a lesson as much needed in these days, as when commanded on Sinai, though it is the injunction of scripture, and the dictate of natural affection.

You call this, and rightly too, the Budd Pic-Nic, which distinguishes it from other gatherings of like character. The subject of names, their origin and history, their changes and significations is a very interesting and curious study, but we shall not attempt to treat it on this occasion. A brief glance will suffice for our purpose.

Referring to that book which carries us farthest back into the dim past, we find that names of persons were, at the beginning, and for centuries often one single word, which generally signified some quality of mind, trait of character, indicated disposition, or were prophetic of the destiny of the possessor, as the name Eve, signified life, Cain, possession, Noah, rest, and Abraham, father of a multitude.

It is about 800 years since, so those expert on the subject tell us, that in England there

began the practice "of making the second, or family name of an individual stationary among the masses, and descending from generation to generation as in our day. Little regard is now had to the signification of christian names, it being more the habit to give them, because they are pleasing in sound, rare in use, or to perpetuate some particular family name. But whatever it is, there are many advantages arising from the succession of a name. Our names separate us from the rest of mankind, and mark us as individuals.

This is true of the ownership of names, except perhaps of him who is called John Smith; being one of that numerous family, it may not be out of place for me to say that to speak of John Smith, conveys but a vague, indistinct idea of the individual meant, and you will perhaps have some trouble in distinguishing him from about one-tenth of the men in this country, who are blessed with the same honorable name. We must put that down as an exception, and perhaps the only one to the proposition we have stated. So too, if you are called upon to pay a note you have endorsed for a friend, or having put your name down on some charitable or political subscription, and after you have nearly forgotten all about it, you are asked for that little amount. In these and like cases, you have a queer feeling at the time of parting with your

money, that there is a great deal in a name.

Suppose you are mentioned in the will of some kind-hearted relative, for a legacy of \$25,000 or more, then you have thrilling consciousness that a name is a real luxury.

If you are a stockholder in a national bank which happens to fail, as one recently did in Newark, and although you have paid for your stock in full, you are requested by the receiver to pay for it again to make up the losses? Then you get hot and cold by turns, and wish you had the name of the man next door until the bank business is closed up. But the name of "Budd" which you have given to this meeting implies a great deal more than we have stated. We are not apt to associate serious matters with what is expected to be a merry season, yet, a gathering of this kind suggests and gives prominence to the family relation, which, instituted at the beginning of man's history has proved in all cases, that true to the design of our Creator, it answers the needs of our social nature, and has tended to the development of the race in all that concerns its highest happiness and greatest good.

The family relation with which the welfare of mankind is intimately blended is the earliest of social institutions. Families preceded nations. Governments have been established and overthrown to make way for others, which in turn have passed away, but before them all

was the family relation, and while they appeared and disappeared, it yet remained. Thus it exists and will endure, finding its strength and sacredness in the wisdom of God, in the laws of nature and human society.

The welfare and success in life of the children, are dear to the parental heart, and inspire the parent to highest exertion in their behalf. In view of this truth we may ask ourselves whether we truly estimate the influence which the family relation has had in developing through the desires and ambitions of parental hearts, our noble system of education for the young. Can we adequately estimate how great a bulwark against immorality in society the family relation is, or how strongly it binds a nation together, whose strength is found in the happiness of the people's home.

There have been dreamers in all ages, who have imagined that they could build more wisely than their Creator and it has been one of the destructive principles of communism, of which we have heard so much in recent years, to uproot and destroy the family relation, in violation of those laws of our social relation established by God, and fraught with the true welfare and happiness of mankind.

The two American societies of Oneida and Wallingford, of the communistic societies in our land, ignore the family relation and have community of wives as they have of property.

Their success offers no encouragement to follow their example, they may be successful in a pecuniary way, but life in those communities exhibits no such progress and development in the individual members as marks human society elsewhere. Prof. Hitchcock says life with them has little variety, breadth, and uplift.

And it would seem, that the day is not far distant when mormonism, that vile reproach to our civilization and foe to morality, will be swept away by the mighty force of public opinion. It is the influence of family ties that yields you a common pleasure to-day, in recalling your ancestors who were among the earliest settlers of our Country and State.

Only twelve bleak winters had passed over the brave and sturdy Pilgrims at Plymouth, when John Budd reached Boston, 1632, two years after the date of its settlement, from whence he shortly removed, finally settling in Rye, now in the state of New York.

His grandson, of the same name, settled at Chester, in this county, with his son Daniel Budd, while his brothers, thirty years after his arrival, 1662, located themselves at what is now Burlington, New Jersey. It is not expected that on this occasion I should review the history of your family from those early days to the present, that is the province of your historian, and he has already ably and accurately per-

formed his work. It shall rather be our aim to glance at the principles which animated their lives and deeds. They fought the hard battle of life under circumstances very different from those which surround us. They were not daunted by the wilderness, and gladly endured many privations incident to their uncivilized surroundings, for the sake of freedom. Here they found refugees from other lands, who fled to these shores for the same principles which excited them; intermarriage with them has given your family Huguenot blood as part of your inheritance.

Persecution, which religious bigotry and royal tyranny had aroused, drove them hither. The dissenters from England, the Walloos from Holland, the Huguenots from France, all abandoned country and family ties to find a home in a land where they could exercise the right of conscience and freedom of worship. They were heroic and resolute men. What the English exiles suffered on the bleak shores of New England, we cannot realize. What the Huguenots endured in their native France in spite of royal decrees forbidding their emigration, language can scarcely describe. The story is marked with the blood of thousands. The gibbet, the wheel, and the crackling fires of the martyr's stake did not dismay them. Their hopes and struggles were prophetic of the future into which they ultimately broadened and strengthened.

In the English dissenter is seen a man, strong in the principles of honesty and the practice of virtue, zealous, sober, resolute and steadfast. In the Huguenots we discover enterprise, thrift and intelligence, noted for their strict morality, great charity and refined manners. The blood of the dissenter and the Huguenot are part of your legacy. Do you ask more honorable ancestry? Is it not worthy your pride to claim descent from such forefathers? On the other side of the ocean, these refugees were unable to make successful resistance to the oppression they separately endured. In their adopted country, though coming from different nations, the love of liberty that made them exiles, bound them together in sacred union.

The blood of the English dissenter and the Huguenot mingled on revolutionary battlefields, in resistance to oppression, cementing the foundation of a government, which guarantees and protects freedom of conscience, speech and press.

In John Budd, too fearless and independent to sign a petition with other colonist, asking protection of his royal kinsman, the arbitrary James II., we see a type of the man who made the war of the revolution, not only possible but successful. Their blood, their example and their country, are your inheritance, and nobly each generation has stood in the front

line of the fight, with savage foes, royal decrees and internal factions, successfully defending that liberty which became a legacy by inheritance. May the lofty principles they maintained, animate their children from generation to generation, and the country they bequeathed to their posterity, claim the patriotic affection and changeless loyalty of their descendants.

Let gatherings like this perpetuate your high regard for your ancestors. Their history in this land begins with that of your country, they helped to establish a system of government without precedent in history, some of you to your honor, be it said, have fought for its preservation. As there has been none like it, we hold that there can be none better. Believe this, and you will ever regard it an honorable distinction to be children of those who were the immortal authors of a political reformation.

The orator took his seat much to the regret of the hundreds of attentive hearers. Rev. L. I. Stoutenburgh followed appropriately, and the relatives and friends enjoyed social reminiscences for the balance of the day.

Resolved to have the next annual reunion in June.

ENOS GOBLE BUDD, Secretary.

Budd's Lake, Morris Co., N. J.,

Sept. 8, 1880.

MY GRANDFATHER'S HISTORY.

My grandfather, Colonel John Budd, was the eldest son of Daniel Budd and Mary Purdy, who settled at Chester, Morris County, New Jersey, they having moved from Rye, Westchester County, New York, with their father, John Budd, and sister, who married Caleb Horton. Daniel was the eldest son of this John Budd, and John was the eldest son of Joseph, who was the second son of John Budd the purchaser of Apawquamus and Rye, of Westchester Co., N. Y.

After the revolutionary war, my grandfather moved to Budd's Lake, Morris County, N. J., then called Kaukauanning by the Indians, and having purchased the greater part of the Reading survey, he commenced his improvements and raised a large family; whom he settled well to do, a part of them on Seneca Lake, N. Y.

As he grew old, I was a boy, (my father, Abraham D. Budd, his eldest son lived with him), and I had to do the running for him when gathering his stock from the mountains. On these travels he would often show me the

old Indian trails, and relate his stories. The principal Indian trails always lead from water to water, and from Budd's Lake it followed the present road toward the old Kinney farm to the first spring on the left of the same, then it crossed a little hill nearly north, to another spring by the house of A. G. Sanders, in 1879, from there over the mountain to the Musconnetcong, and then over the other mountain to Alamuchy, and so on to the Delaware river, west. This trail was traveled by all the first explorers and surveyors who came this way going west to the present Sussex County lands.

On returning one day from our inspection of the plantation, we found waiting Dr. John C. Budd, of Chatham, N. J., (cousin John as grandfather called him,) and the two aged men, after bracing the inner man, of which I had to take a part, when by, always on these occasions, commenced relating of their relatives and predecessors of the royal family. I ventured to say, "Grandfather, how is it that you are such a strong American now?" he answered, "Well, boy, our race have always had the power to be free, and I fought for freedom with my whole heart. Listen! for you may yet be a soldier, and if so, die before dishonor, as your relatives have done. I will tell the history of our family as handed down to me; it goes back to lordly relations with

earls and kings. The Saxons, Normans and Franks, were independent warriors. The Franks, freemen. I am told that one ancestor, Jean Budd, was a great soldier, and commanding officer under Charles the Great, who established the great empire. Charles gave him a large body of land somewhere on the coast of what is now called Normandy. Here he ruled like a freeman, and he and his descendants were in many battles, they were called French when the Normans invaded this part of France, and they fought until they were overcome and slain, only a few men left, and they poor, their lands were taken by the conquerors. Some scattered, but William Budd remained and worked on the sea-shore, a place he called Rye, his sons and grandsons were in time allowed their lands, and they became soldiers. Here William the great came when his barons wished to slay him, but Richard Budd gathered his men and protected him until the Duke through his assistance was able to check the insurgents and bring them to a better understanding.

During the Norman contest, three sons of William Budd, crossed over to England and became sailors, they are supposed to have named the town of Rye, Sussex County, England, leaving their men there for certain occasions, the father of Richard settled back in Normandy, and inherited his father's feudal

rights. The Duke rewarded Richard Budd by giving him greater possessions, his son John inherited them, and when Edward of England died, he was the first to muster his knights and soldiers, and landed at Rye, England, to defend the claim of William of Normandy to the throne of England, and in the great battle which took place, it is claimed by our ancestors, that his valor turned the tide of battle, which killed and defeated the English. After this battle, William the Great was made King of England. He gave John Budd his sister in marriage, and created him Earl of Sussex. Thus you see, one of our mothers was a King's daughter.

John and his descendants built up Rye, but the town and all the records were burnt in the wars which followed. They held positions of soldiers and knights, they married in the Nevils, Brownes and Montagus, and during the wars of the Red and White Roses, many of them were slain with the brave Earl and Lord Montagu their cousins, who fell at Barnet, with ax and sword in hand, after piling heaps of slain around them.

I have been told that John Budd's father married a granddaughter of Henry VII., and that he was in some way connected with the Episcopacy, and a man of wealth and influence, whether he was a father of our Burlington County Budds, or a brother of their father, I

cannot say, though it is generally conceded that we, in this country, descend from three brothers, the others having no children.

John Budd was born a little before 1600, and lived near Rye, England, and I think, married a Kathlene Browne, a descendant of Sir Anthony Browne, and the Montagus. He came to this country about 1632, and was one of the first settlers of Rye, Westchester County, New York, where he purchased large tracts of land, named the place, and helped frame the laws for freemen. Numbers of his relatives and friends followed him, and when I was in the army I visited his old place, after the battle on Long Island, and met many of the Cow-boys of Westchester. Here I learned that one of my cousins was in the British service, and I didn't think much of him for being there.

My grandmothers, on my father's and mother's side, were daughters of Mr. Strang, of Rye, and many were the stories of their hair breath escapes when they fled from France, on account of their religion, they left their lights burning to deceive the pursuers, and reached England in safety, and finally settled in Rye, and for a long time kept the tavern. It is said that his daughters were very pretty. I know that my mother was a very beautiful and kind woman.

Says Dr. John, "I know that we are cousins

Colonel, for our family has named the new county of ours Sussex, in honor to old Sussex in England, and Montague township in honor to Lord Montague, and Warwick was named in honor of our bravest soldier, the Earl of Warwick. You know our forefathers were very large landowners in this state and New York."

"Right! John, right! And now let us take some refreshments and go to dinner. You are always welcome."

My grandfather and old Dr. John C. Budd, of Chatham, N. J., were always happy when together, and their history never failed to be of interest to me.

It is evident that the forefathers of the Budds, who came to this country as the pioneers of our present civilization, were closely connected with the Nevil family, and cousins to the Earl of Warwick, and Lord Montague. History says that Richard Nevil was Earl of Salisbury and Warwick, 1461, and that he was the most powerful Baron of England, and the greatest General of his time, he also stood next to the crown, being a cousin to Edward IV.

"The Earl of Warwick had placed Edward on the throne, but the King having offended him, he was the cause of his being deposed, and placed Henry VI on the throne, who was proclaimed King. Thus Warwick, having re-

stored Henry, whom he had formerly deposed, and pulled down Edward whom he had placed on the throne, obtained the title of King-maker. But at the bloody battle of Barnet, Edward prevailed, and the brave Earl of Warwick, with his cousin, Lord Montague, as leaders, and many of the Nevils and Budds, and their followers, were slain, sword in hand." Says the historian, "They slew thousands and fought against all odds, after the main army had surrendered, and died rather than live in defeat, they were the last to defend the cause of Henry VI, in this battle between the Red and White Roses. They died side by side, and the bodies of Montague and the Earl were exhibited bareheaded at St. Paul's church for three days, that no pretences of their being alive, might stir up any rebellion afterward; they were then carried down to the Priory of Bisham, in Berkshire, where among their ancestors, by their mother's side (the Earls of Salisbury) the two unquiet brothers rest in one tomb. The large river of their blood, divided now into many streams, runs so small they are hardly observed as they flow by." *Sic transit gloria mundi!* (HARBINGSTON'S LIFE OF EDWARD IV.)

Edward IV having secured the crown, the decendants of the Nevils, Budds and Brownes found no favor with him or his reigning heirs, and many of their large estates were confisca-

ted, (Reports as handed down by our forefathers say of the Budds alone, amounted to over fifty million pounds,) and as a natural consequence, they only waited opportunity to become dissenters, not so much on account of religion, as the arbitrary measures of the throne.

When Charles I became King, this feeling grew stronger, and in 1629, Charles caused nine members of the Parliament to be imprisoned for freedom in debate. John Budd resolved to find freedom in the wilderness of America, and made the first settlement in Rye, Westchester County, New York, he having bought some twenty miles, up the Hudson river and across, including Rye, of the Indians. Here the Browns and other relatives joined him. William and Thomas Budd came over afterward from England, and settled in Burlington, N. J.

So strong was the love of freedom in John Budd, while living in Rye, N. Y., that, when the Duke of York, his distant relative, was made King of England as James II, he would not sign the petition of the colonists of Rye, to James, for his protection, though he was at the time, Lieutenant General Deputy of the Council, at Hartford, Conn., (Rye was afterward set off to New York from Connecticut.)

As I said in my address, the name of Budd apparently had origin in the garden of Eden;

it is certain that it is now in many languages, though often modified by language peculiar to influence.

I find in "Encyclopedia Britannica." Vol. I and IV, Budd, Aeus or Aeus Budd was a great soldier in Paris, 1467-1540, descended from an ancient and illustrious family. He was one of the founders of the Royal College of France, and wrote a great many works. He was sent by King Francis I, as ambassador to Leo X, in 1522, and was made Master of Requests, died in Paris, 1540. He took his name from Baron Budd and Actius (or Aeus), a great Roman General, who won his greatest victory in Gaul or Germany, at Chalons sur marne, Sept. 20, A. D., 451; the number of slain on both sides were 300,000. Budd and Actius (or Aeus) were united in Aeus Budd. And John Francis Aeus Budd, 1667-1729, a celebrated Lutheran divine, a Coburg and Professor of divinity, at Jena, where he acquired a very great reputation, and died in 1729."

It was on the past renowned history of the Budd family in France, that Joseph Bonaparte, Count Survillers, ex-king of Spain, while here at the Lake, visiting my grandfather, claimed the aged sire to be of high French blood, and everything went along smooth enough with them until Joseph's daughter happened to find a picture of Napoleon on horseback, being led

by the Russian bear, which had been placed in some room unknowingly to the Colonel. The Countess brought the caricature to her father in tears, and Joseph sought and found my grandfather in the dining-hall, and threw the picture at his head, and soon the blood was high enough on both sides, Bonaparte claiming my grandfather a traitor to his great French ancestors, and my grandfather claiming Joseph to be a coward, by deserting his brother Napoleon in his great trial, and that he knew nothing of the picture, it having been placed in the room by some summer visitor who recently left that morning.

The hot blood didn't abate in the quarrel, and the Colonel ordered Joseph Bonaparte to leave the house and premises without delay, which he did, and returned to Bordentown, never again to visit the lake.

The Budd family are now numerous with the branches thereof. I have received acknowledgments from Seely R. Budd, manufacturer of whiting, New York City; W. A. Budd, lawyer, New York City; Henry I. Budd, lawyer, Mount Holly, Burlington Co., N. J.; Wm. Budd, deacon, lawyer and senator, Mount Holly, Burlington Co., N. J.; Wm. H. Budd, Fairmont, Martin Co., Minn., one of the first pioneers; Joseph K. Budd, banker, St. Louis, Mo.; Thomas Budd, merchant, St. Louis, Mo.; Thomas S. Budd, Charleston, S.

C.; John C. Budd, Belleville, N. J.; Henry Budd, Philadelphia, Pa.; Dr. Henry Budd, Geneva, N. Y., and others.

There are a number of Budds, and their intermarrying families, branched off from their ancestors, I have not been able to trace.

Grand Master, E. G. Budd, of the Odd Fellows of Tennessee, and many others have not been heard from. "Truly the blood of our ancestors ran into many streams." And yet in all of the different branches, the same spirit of free adventurous enterprise is with the march of progress and change. The lives of many of our name would fill books with adventures. My own experience seems almost like a dream, reared in the walks of busy labor, the spirit of adventure drew me to the territories, and after roaming amongst many of the Indian tribes, and to Budd's Inlet, on Puget Sound, near the Pacific:—

(Extract of letter from Col. J. T. Brown, Register.

UNITED STATES LAND OFFICE,

Olympia, W. T., Sept. 23, 1880.

COL. ENOS G. BUDD,

Budd's Lake, N. J.

Dear Sir :

You know, of course, the nature of our country with its immense forests of fir, cedar, &c., and know the intelligent energy and perseverance required to clear farms, you

must also know that our land is good, our climate equable, and that we are but forerunners of a mighty throng, that are to populate this Puget Sound basin, you could see great changes now, I doubt not. We hope in a few years to have lines of railroad from the East, the Northern Pacific and the Union Pacific.")

Then down through California to Mexico, up through Arizona and New Mexico, fighting the Apaches and other Indians occasionally; in Colorado, down into Texas, among the Comanches, through the Indian Territory, formerly, to the Rosebud in Montana, in the Black Hills of Wyoming, taken up in Arkansas in 1861, on foot from Arkansas River to St. Louis, and home by the way of Chicago and Mackinaw. Then enlisted as private in the 15th N. J. Volunteers, fought in the 1st N. J. Brigade, 6th Army corps of the Potomac, was wounded several times, assigned on provost duty under General Fry, Provost Marshal General, commanded two parts of Battalions at Fairfax Seminary, Va., sent to New York, to Washington, to Richmond, Va., commanded as Provost Marshal in Virginia, of Territory assigned me until a change to civil authority, came home after near five years service in the army, and have been serving the people ever since as Postmaster and various other positions. In fact I have served as Indian scout, and from private to Colonel command-

ing post. If I hadn't been wounded I would have been off. My blood is mixed with Virginia soil, and the spirit of adventure almost oozed away. I am interested in Wyoming, Minnesota, Dakota, Montana and Washington. I have been busy and have given you, reader, the correct history of a name I am not ashamed to claim.

ENOS GOBLE BUDD.

Budd's Lake, Morris Co., N. J.,

Nov. 27, 1880.

ERRATA.

On page 17, Hannah Budd, born 1788 instead of 1778.

On page 18, Hannah Budd married Ralph Hunt, of Sussex Co., had John Budd, *Julia*, Theodore F., Adeline, and Abigail.

On page 18, *and* should be in place of who, beginning second line from bottom of page.

On page 24, in the last paragraph *Budd's Neck* and *Budds's Lake* should be changed.

On page 31, Reningoe should be *Peningoe*.

On page 38, in Note, should be Daniel Budd, her brother, married Mary Purdy, whose mother was a Strange or Strang, formerly L'Estrange.

